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THE
**Loyalty of the Church
O F
ENGLAND.**

A N D

The Necessity of Obedience to *GOVERNORS*,

Delivered in a

SERMON

Preached in the *Cathedral of S^t PETER'S York*:
upon the 21st. of June, 1685. Occasion'd, by
the horrid *Rebellions* then on Foot in *England*,
and *Scotland*.

By *Richard Coulton, M. A. and Vicar of Wootton,*
in Lincolnshire.

But they shall proceed no further, &c. 2 Tim. 3.9.

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Candid Reader,

THIS Discourse had never been expos'd to publick view, had not the Importunities of my Friends, but chiefly the inveterate Slanders of the King's and Church's Enemies, overrul'd my natural Genius. For it is not an Itch to appear in Print, but to let the Party see I dare be honest, in Publishing what I preacht ; that persuadet me thereto. It is almost incredible to think, how the Whole party is concern'd, at anything that touches them : Insomuch that my Sermon has been as much their malitious Chat, as if it had been handed from Door to Door, by the Conventicle-bidding-Bell-Woman. I have often observ'd, that the greatest part of these Mens Zeale, consists in harsh Censures, and rash Judgments ; and I have now a fresh Instance thereof before me ; For they've not only bely'd my Sermon, but also patcht together all the malicious unjust Stuff they could either invent, or (by parcels) glean up, to asperse my Person ; and if their Word may be taken for't, nothing but my Ruin will ensue. But the worse I am represented by that Malevolent Partie, the greater I esteem my own Innocence. I might justly

load them with as much Satyr, as they have unjustly
slander'd me, through Malice: But to shew them that
I am a true Son of the Church of England, (which
triumphs not only in her Loyalty, but abundantly in
her Charity too,) I designedly wave all Reflexions, how
deserved soever; and freely forgive whatever they
have said of me. And as the greatest Part of those
that censur'd my Sermon, are such as seldom come
to Church, (however not to the Minster,) so I
wish they would read it now without Prejudice, and
perhaps it might Convert some of them, and make
them both better Christians, and Subjects. And
indeed, a fair and impartial Reception, (which I
cannot want from the King's, and Church's fast
Friends,) is all that is desir'd by him, who is in-
tirely devoted,

Courteous Reader,

To thine, and the

Church's Service;

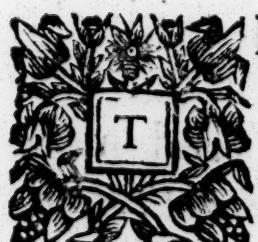
R. C.

T H E

Necessity of Obedience to Governors, Asserted.

i. Pet. 2. 13, 14.

*Submit your selves to every Ordinance of Man for the
Lord's sake, whether it be to the King, as supreme;
Or unto Governors, as unto them that are sent by
him, for the Punishment of evil doers, and for the
praise of them that do well.*



The most natural and effectual Remedy to suppress, and put an end to all Public Mischiefs; and the most compendious Method to effect, and establish public *Weal*, and *Happiness*; is by a chearful and voluntary *Submission*, to the gentle, and easie *Laws* of our *Superiors*. For whilst men willingly undertake the *Toke of Subjection*, and believe, that the more ready they are to bear it, the less galling and pinching, and every way the more easie, and advantagious it will be to them; whilst men obey readily

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readily and chearfully, we shall have no *Public Feuds*, nor private evil *Surmises*; but both our *Governors*, and our *Selves*, will be abundantly easie, and happy. Whereas, when men are perverse, and reasty, and will neither lead nor drive; but (like wild and unruly *Horses*,) be upon the *Necks* of their *Leaders* with their *Feet*; whilst *Subjects* are either subtle or headstrong, and cannot live without either caballing or rebelling, 'tis impossible there should be any such thing, as *Public Weal* and *happiness*; But both *Rulers* and *Subjects* will be jealous and uneasie, and an *Iliad of Mischiefs* will ensue such *Disobedience*.

And as the *Christian Religion* is the most excellent *Institution* in the *World*, and delivered with the greatest *Advantage* in order to the making all *Conditions* of men happy; so nothing can tend more to the *Honor* and *Interest* of our *Christian Profession*, than those strict *Precepts*, and firm *Injunctions* it gives to all its *Members*, to be subject to all the just *Commands* of their lawful *Superiors*. But there has scarce ever been a greater, and more fatal *Blow* given to *Religion*, than by many of its *Professors* making it a *Mask* for *Rebellion*, and pleading *Liberty* to exempt them from *Obedience*, and *Submission* to their lawful *Governors*: But while they assume this

this *Liberty*, they themselves are the servants of Corruption. ^{1 Pet. 2.19.}

Our Nation is not free from this *Vermine*, but we have whole Bands of these *Locusts*; who notwithstanding their smooth, and specious *Pretences*, could willingly glut themselves with the *Flesh* of *Nobles*, and take *Possession* of the *Riches*, and *Glories* of the *Kingdom*. And hereof we are assur'd from *Argile's Declaration*, wherein we have account of the vast *Numbers* in this *Nation*, who had promis'd him their Assistance: And tho' we've within few days seen his *Motto*, which was, *God, Religion, and Liberty*; yet i'll presume to affirm(whatever the *pretence* be,) that in this, as in all other *Rebellions*, there's the *Devil, Faction, and Tyranny*. Let *Phanatic Spirits* (whose *Rage* is as impetuous as the *Whirle-wind*,) say what they will, yet so long as they incourage *Rebellion*, and are actually concern'd in bearing *Arms* against their lawfull *Sovereign*, their *Practices* are as highly intolerable in themselves, as they are vexatious to the *Government*, and detested by every true Son of this *Church*: For as we retain the *Christian Religion* in its *Purity*, so it particularly teacheth us our *Duty* to our *Superiors*; and in my *Text* commands, saying, *Submit your selves, &c.*

S^r. *Peter* in these words describes that due and univer-

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universal *Obedience*, which every *Subject* owes to the *King*, and all his *Subordinate Magistrates*, that act in *Commission* from him : For *Superiors*, and *Inferiors* are *Relatives*, *Mutuò se ponunt*, 'tis impossible that the one should have a being, without the existence of the other : For that which constitutes some *Persons* in any *Society* to rule, and govern, does by that very *Act*, oblige and appoint all others in the same *Politie*, to obey those *Persons* so constituted to govern. And therefore *Obedience* to *Governors* is not a *Voluntary Act* of the *Subject*, in putting himself under such a *Power*; but it is a *Natural*, and *necessary Duty*, in order to the *Quiet*, *Peace*, and *Happiness* of *Mankind*. Yea further, this *Submission* enjoyn'd, and recommended here by the *Apostle*, is not only an outward *Honor*, and *Reverence* to the *Persons*, and *Offices* of those in *Authority*, But it is an actual *Conformity* to their *Laws*, and *Precepts*; and a ready *Obedience* to all their lawful *Commands*, which they have enacted for the *Public good*.

The *Arguments* us'd by the *Apostle* in my *Text* to enforce this *Duty*, are two; The (1) from the divine *Original*, and *Authority* of *Kings* and *Governors*; the (2) from the great *Advantage* which results from their *Government* to their *Subjects*.

In the 1st. Place, that the *Supreme civil Magistrate*

strate acts by God's immediate Authority, and under Commission from the broad Seal of Heaven, (if I may so say,) is evident throughout the whole Word of God. Thus S^t. Paul asserts, that there is no Power but of God, the Powers that be, are ordain'd of God, &c. And again, He is the Minister of God. And therefore we are commanded in my Text, To submit to every Ordinance of man for the Lord's sake: Plainly shewing, That every humane Law made by a just Authority, carries upon it the Stamp and Impress, of the King of Heaven. The very Heathens could say, Θεός αὐτοῦ ἡ βασιλεία. The King is not only the Ordinance, but also the Gift of God. And therefore 'twas excellently observ'd by S^t. Irenæus, Cujus iussu homines nascuntur, hujus iussu et Reges constituuntur, apti ijs qui ab ipsis regnantur. That Kings are constituted by the very same Authority, and Command, by which Men are made and born, being useful to them over whom they exercise Rule and Authority.

Adam was no sooner made, but he was an absolute Monarch, and was invested with Sovereignty, not only over the Beasts of the field, &c. and over his own Children, but even over his Wife. Her desire Gen. 1. 28 (said the Almighty to him,) shall be to thee, and thou shalt rule over her. And here was the Foundation of Monarchical Government laid. But least

any should think, that this kind of *Government* did terminate, and had a *Period* with *Adams Life*, God Almighty made it *Hereditary*, and entail'd it on his eldest Son; even on *Cain*. *Abel* the younger *Brother* (it's true) was the more righteous man, but

Gen. 4. 4, 5, 6, 7. *Dominion was not founded in grace: For tho Abel's Sacrifice were accepted, and Cain's rejected, yet the Lord said unto Cain, why is thy Countenance dejected, and why art thou wroth? Thou shalt not loose the Right of thy Primogeniture, for since Abel is thy younger Brother, his desire shall be to thee, and thou shalt rule over him.* Whence it plainly appears, that *Monarchical Government*, was *Originally jure divino*, and *Hereditary*, and not founded in *Grace*. That's the first *Argument*, to enforce the *Duty of Obedience* upon us, because our *Governors* act by *God's own Authority*.

The 2^d. is, the great *Advantage*, that accrues to *Subjects* by there *Governors*, they are set over them by God, for the *Punishment of evil doers*, and for the *praise of them that do well*. And therefore 'tis not only profitable for us; but absolutely necessary, that we should have *Superiors* to rule over us. *For when there was no King in Israel every man did that which was right in his own eyes.* All manner of *Public* and *Epidemical Mischiefs* would follow *Liberty*. Take away public *Justice*, and farewell *Public*

to Governors, asserted.

Public *Weal*. If there were no Law, there would be no *Living*. If Moses's hands be not stedily holden up, to reward the vertuous and punish the wicked, *Israel* would be overthrown, and flie before their *Enemies*. *Rewards* and *Punishments* are those *Butteresses* that uphold the whole *State*: Take away these, and *Confusion*, and *Tyranny* would immediatly follow. *Public Retubution* according to every man's *Worth*, is that alone which can maintain any *Society of men*, in *Peace* and *Happiness*: So that if we desire the *Public good*, as well as our own *Private Interest*, the only way to effect it is, by chearfully obeying all the Laws of our *Prince*, who is set over us by *God*, for the *Punishment of evil doers*, and for the *praise of them that do well*. But as this *Duty of Obedience* is enforc'd upon us by these *Reasons*; So

Another thing, which out of the *Words* offers it self to our *Consideration*, is, The *persons* to whom our *Obedience* is due; And they are either, *The King as Supreme*, or other subordinate *Governors* that are sent by him; Or, we must obey *God*, and the *King*, and the *King's Ministers*. We must obey *God* for his own sake, to whom all *Obedience* is Originally due: *The King* we must obey for the *Lord's sake*, by whom Kings Reign; And our Subordinate *Governors* we

must obey, for the King's sake, by virtue of whose Commission they act.

I. We must obey the King as Supreme in his Dominions: For the welfare of every Subject is bound up in the Bundle of the King's life, and he is the Minister of God to thee for Good; And therefore we must obey all his just Commands readily, and chearfully. The King is like the Sun, from whose beat there is nothing hid, but it influenceth all the Particulars, in its Course and Dominion; Even so, the meanest Subject be he never so private, and at never such a distance from the King's Court, yet his peaceable and excellent Government will hugely advantage him. The Beams of Majesty are very nourishing and comfortable, they revive the drooping Spirits, and put new Blood daily into every Man's Veins; so that its Benefits are unlimited and Universal, and are the great Catholicon on Earth.

Particularly, The King is Supreme in all his Dominions, and Countries, in all Causes Civil: For Monarchy admits no Rivals, nor Co-partners: Parity is incomptible with it: so that the King must be absolute and Supreme, or else he's no King at all. There's not an Officer in the State, from the highest to the lowest, but he acts in Commission from the King, either immediatly, or mediatly; and h's Commission may be withdrawn, or continued at the King's Plea-

Pleasure; and as he in his excellent *Wisdom*, and supreme *Judgment*, shall think fit. And were it not thus; If Men's *Offices* were intail'd on them, it were impossible for the *King* to redress such *Grievances*, and *Misdemeanours* as have unfortunately happen'd in too too many, that have acted by *Commission* from him. So that the *King's Supremacy in Civil Matters*, in all *Courts*, and *Judicatures*, fully appears in this; That all *Officers* in each of them severally act, by virtue of the *King's Authority*, and not in their own *Rights*.

2dly. *The King is Supreme also in all Causes, and over all Persons Ecclesiastical, within his Dominions.* By which I mean not, that the *King's Power* reacheth to the actual *Performance* of the *Duties*, and *Offices of Religion*, in his own *Person*, such as, *Ordination*, *Excommunication*, *Administration of the Sacraments*, &c. Yet nevertheless, in these very things, he has *Power* and *Authority* over the *Clergy*, to restrain them from *Extravagancies*, and to regulate them according to *Law*, in the *Performance* of their several *Duties*; and upon *Transgression* thereof, to inflict such *Penalties* upon them, as the *Law* provides.

In *Opposition* to this, the *Papists* plead, that all *Government Ecclesiastical* belongs to the *Pope*; that the *Clergy* are exempt from the *Civil Magistrate's*

Authority, and peculiarly within his Protection, and Cognizance: And they think, that *Tibi dabo claves,* and *Ecce duo Gladii,* and *Pasce Oves,* and *super hanc Petram,* are Arguments sufficient to prove their Assertion: But those places of Scripture are so far from setting up either St. Peter, or his Successors, above Kings, and Emperors, that their Modern Patriots will rather plead Prescription, than Scripture for this Monstrous Claim.

The Presbyterians on the other hand, (and the other unclean Beasts that herd together with them) lay as great Claim to the Scepter of Jesus Christ, as the Pope does to the Keys of St. Peter; and they say, that all Kings ought to submit to that Scepter. But this Jugglē, and Enthusiastical Dream is easily unfolded; For by the Scepter of Jesus Christ, they mean their own Classical Meetings, and that Novel Mode, or Hotch-potch of Government, which themselves fram'd but Yesterday. And for this Presbyterian Scotch Mist to Plead Superiority over Kings, and Princes, is as imperious, and extravagant, as it was for the Bramble to be King; and to demand of the lofty Cedar, to bow it self even under its Shadow. But to take off what is said by these two great Pretenders, and to evidence the King's Supremacy, even in Causes Ecclesiastical, I'll make a few Remarks. As

First,

First, The *Interest* of the *Body Politic* is chiefly promoted by the serious practice of *Religion*, and therefore the chief *Care* and *Inspection* into Religious *Performances*, is his *Prerogative*, who is the *Governor* of the *Body Politick*, and that's the King. For if the King have no concern about *Religion*, other then what the *Church* prescribes, and chalks out to him; If *Subjects* may meet in what *Numbers* they will, and as they please, contrary to *Law*, so they be about *Religion*, without any *Control* from the King; then adieu *Peace* and *Happiness*, *Religion*, and *Loyalty*, and welcome *Rebellion*, and all the *Mischiefs*, which a giddy *Rabble* may run into. So that it's impossible to promote the *Interest* and *Happiness* of the *Body Politic*, unless the care of *Religion* concern the *Civil Magistrate*.

Secondly, If the King be not *Supreme in Causes Ecclesiastical*, then it's impossible for him to secure the *Peace Civil*: For *Schisms* in the *Church* are naturally such forerunners of *Sedition* in the *State*, that unless the *Government* of both, belong to the same individual Person, it's impossible to secure the *Quiet* of either. For if the *Church* as to her part, (with Reference to external *Peace*, and *Order*,) do not intirely acknowledge her *Dependance* on the King, as *Defender of that Faith*, which she professeth; if we divide the *Church* from the *State*, and set up distinct

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Supreme Powers, for Administration of distinct Governments in them, so that the Church and Kingdom be thereby rent asunder; then it's impossible for the Civil Magistrate to secure either himself, or his Government in Peace and Safety. And therefore the King is Supreme even in Causes Ecclesiastical; otherwise the Church it self, if separated from the King, and without any Dependance on him, would endanger the Ruin of the Peace Civil.

Lastly, If the King be not Supreme in his Dominions, even in Causes Ecclesiastical, then there be two Supreme Powers in the same Nation, one in the State, and another in the Church: Which to affirm, lays a Foundation for Anarchy and Confusion: Yea, and exposes the Common-Wealth to Mischiefs unaccountable. For since the same Persons who are Members of the State, are also Members of the Church; and since (upon the former Principle,) there be two Supreme Powers, over the same individual Person, it must hence follow, that from these different Supreme Powers, Subjects may be oblig'd to perform contradictory things, which is really impossible for them to do. For Instance, Whilst the King enjoyns the Subject to defend his Country against a Forreign Invasion, the Supreme Governor in the Church may oppose that Command, and bid the same Person go to the Holy War, in the Holy Land, in order to recover

ver our Savionr's Sepulchre from the possession of the Turks, and Saracens. So that since the setting up of two distinct Supreme Powers in the same Nation, may occasion their Commands to interfere, and clash one with another: and since no man can be oblig'd to two contradictory things, it must necessarily follow, that no Person can be subject to two Supreme Powers, enjoying such things.

But what need we stand on Arguments for this Point? The King's Supremacy in England, is not only settled by many Acts of Parliament, but also fully asserted in my Text; and let St. Peter's followers, deny St. Peter's Doctrine; and Presbyters, and Phanaticks wrest the Scriptures to their own Destruction, yet we will adhere to the Doctrine of Christ, and his Apostles; and amongst the rest, the King's Supremacy is here asserted: Submit your selves to every Ordinance of Man, for the Lord's sake, whether it be to the King, as Supreme.

2dly. We must submit our selves to our other Governors, who are Subordinate to the King, and sent by him. God Almighty ever look't upon any Affront done to his Anointed, as done to himself: And all Kings, and Princes, expect that their Ambassadors should have Respect, and Treatment, from the Persons they Treat withal, as if they Treated with them in their own Person: And all persons acting by virtue

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of his Majestie's Authority, ought to be reverenc'd, and obey'd for the King's sake, whose Person, and Power they represent, and execute, in their several Stations. As we must not touch God's Anointed, so neither must we disobey his Deputies.

But let me not press this Point further then it will bear : For if the Subordinate Magistrate injoyn things without, or beyond his Power ; if such Governors either thro' Passion, or Malice, or Ignorance, act either contrary to Law, or take Cognizance where the Law takes none, to the prejudice of the King's free born Subjects ; for the Subject in such like Case, to appeal to the Law, and right himself thereby, is so far from being Disobedience to the King, or his Inferior Magistrates, that 'tis that which the Law of the Land allows, and it provides the Subject this Remedy, and usually Slurs such Officers, as act in Disbonor to the Person they represent.

But as some Subordinate Magistrates are subject to overdo themselves, so there are others of a quite contrary Size; who tho they expect strict Observance from their Underlings, and are very Arbitrary that way ; yet they are but indifferent Observers of those Laws which concern themselves. For there are some Magistrates, that are seemingly State-Conformists, but they are not good Church-Conformists : And there are others, who seemingly Conform to the Church

Church, and are devout outwardly at their Prayers, but they are but indifferent State-Conformists : Whereas indeed, those Inferior Magistrates always carry the evenest in their several Stations, and can never want a just *Deference*, who are themselves throughly *conform* to the *Government*, both in *Church* and *State*, as now by *Law* establisht. But still, we are not *Judges* of the *Acts* of our *Subordinate Governors*; for we are readily, and chearfully to obey them (*for the King's sake*,) in all things wherein they act according to *Law*: For the *Law* of the *Land* is that which determines every man's *Right*, and prescribes unto us all, not only in Matter of *Priviledge*, but *Duty* also. From the *Reasons* to inforce this *Subjection*, and the *Persons* to whom we must be subject, pass we on

3dly. To the *Duty* it self. What this *Subjection*, or *Submission* is; *Submit your selver to every Ordinance of Man, &c.* And in short, it includes these three things: *Obedience, Reverence, and the just payment of Customs and Tribute.* And

1. We must Obey all and singular *the King's Commands*. I will not here distinguish between *Active*, and *Passive Obedience*, because we live in that happy *Kingdom*, where nothing that's *injust* is impos'd upon us. And therefore our *Obedience* to the *King's Laws, and Commands*, must be absolute with-

out any Reservation whatsoever. It's time enough to talk of *Passive Obedience*, when we've *Occasion* for it. And in the mean while, in *Obedience* to the King, let us be like *Afabel*, that was swift as a *Roe*: but in consenting to, or acting any thing contrary to his *Crown*, and *Dignity*, let us be like *Mephibosheth*, *lame on both Legs*. All *Rebels*, and disobedient Persons may certainly expect a dismal end. And as there be Persons at present in open *Acts of Hostility*, against our most Gracious King; so it can be no way unseasonable, but every way necessary to press this great Duty of *Obedience* to *Governors* upon you. No man can lift up his hand against the Lord's Anointed, and be guiltless. May those hands therefore that are lift up against him, be like the hand of *Jeroboam*, to wither instantly: And may those Hearts that wish, or think evil, to the Royal Cause, be like the Nether *Milstone*. But may those Hands that are lift up in the defence of the King, and his Interest, be never weary; may their Arms be Arms of Brass: And as for our present Rebels, their destiny was long since read, by that Arch-Traytor, *Shaftsbury*, before he went to his own Place, which (without Repentance) is certainly with *Judas*, *Acts 1. 25.* For they were both *Traytors* to their Masters; and since they sinn'd by compliance, may justly be punish'd by sympathy. I will end this Point with a

say-

^{2 Sam. 2.}

^{10.}

^{2 Sam. 9.}

^{13.}

^{1 Sam. 26.}

^{9.}

^{1 Kings 13}

^{4 Job 41.24.}

saying of the Learned Judge Cook, which is very appropriate to our present purpose ; Peruse over (saith he) all Books, Records, and Histories, and you shall find a Principle in Law, a Rule in Reason, and a Trial in Experience, that Treason doth always produce fatal and final Destruction to the Offender, and never attains the desired End ; (two Incidents inseparable therunto.) And therefore let all men abandon it, as the poysinous Bait of the Devil, and follow the Precept in Holy Scripture, Fear God, Honor the King, and have no company with the Seditious.

*cookInstit.
part 3.
pag. 36.*

2dly. We must Reverence our Governors ; not entertaining evil thoughts of them , *not cursing the King, not even in our heart* ; not being railing Rabshakeh's, nor cursing Shimei's, nor politick Achitophel's , that with caballing do more Mischief, than Absalom with his open Arms. But we must Consider that Kings are God's Anointed, that they are his Vicegerents, who represent his Person, and bear his Office on Earth. And therefore so often as we reflect on that infinite Benefit we receive by our Governors ; and every day the Idea of them comes in our minds ; let us say with the Lycaonians, *The Gods are come down to us in the likeness of men.*

*Eccles. 10.
12.*

*Acts 14.
11.*

3dly. We owe to our most Gracious King Maintenance. For he acts for the Public good, and therefore must be provided for, by the Public. Thus

St.

Rom. 13.
6, 7.

Matth. 22.
21.

His Maje-
sty's Decl.
Pub. 1681.
pag. 5.

St. Paul. *For this cause pay you Tribute also, for they are God's Messengers attending continually on this very thing. Render therefore to all their Dues, &c. The same Authority that commands us to give unto God, the things that are Gods; commands us also to give unto Cæsar the things that are Cæsars.* Let us not then be of those Mens minds, who voted, *that every Person should be responsible, that should lend, or cause to be lent, by way of Advance, any money, upon any Branch of the King's Revenue, arising by Customs, Excise, or Hearth-money.* And they again voted, *That whosoever should buy any Tally of Anticipation, upon any part of the King's Revenue, or whosoever should pay any such Tally hereafter to be struck, should be responsible for the same, &c.* Let us beware of such dangerous Resolves: But we are far from having cause to dread any such thing (God be thanked) from this present Royal Parliament. However, certain it is, that they who would tye the King's Hands, would not stick to cut his Throat. They who would starve him till he comply with their insolent demands, do bid fairly, either for a Forreign Invasion, or an Home-bred Insurrection; or both: And so would ruin both King and People, rather then give him such supplies, as his important Affairs require, and call for. But let us follow our Blessed Saviour's Steps, who rather then not pay Tribute

bute, did work a Miracle. Let us never be unwilling, but always ready to lay out our selves to the utmost for the King Interest: For if he be reduc'd to necessity, we may be ruin'd; whereas the fuller his *Coffers* are, the better will he be enabled to protect and preserve us in all our Rights, and Privileges, against all opposition, and oppression whatsoever.

And having thus discourt of the most material things in the Words, that offer themselves to our Consideration; and seen what is really the Duty of Subjects to their Superiors: We will next take Occasion to look into *the Church of God*, and see how the Members thereof have acquitted themselves in this great Duty. But because it would be too tedious to enquire into the *Loyalty* of every Particular *Church*, in every Age of the *Gospel*; we will therefore content our selves with a scrutiny into the present state of the thing before us. And for that End, we will consider, 1. *The Loyalty of the Church of England*. And 2. *The Loyalty* of her two great *Adversaries*. I begin

First, With *the Loyalty of the Church of England*. And here it will be necessary to enquire, 1. Into the *Doctrine* of our *Church*. And 2. The *Practices* of all her thro-pac'd *Members*.

1. We will enquire into the *Doctrine of the Church*.

Church of England, about Loyalty, and Obedience to Governors, and for that End we will look into her Canons, Articles, Homilies, and Liturgy : in each of which we shall find that she has out done all the Churches in the World. I begin

1. With the *Canons* : and what we find therein, we have in the first and second *Canons*, the Substance whereof I shall digest into these few Heads. In the first *Canon*, *The Kings Supremacy over the Church of England in Causes Ecclesiastical, is maintain'd*: And 1. all *Arch-Bishops, Bishops, &c.* are by that *Canon* Oblig'd, to cause all Persons to observe the *Statutes, and Laws*, for restoring to the *Crown* the Ancient *Jurisdiction* over the *State Ecclesiastical*. 2. All Foreign Power repugnant to the same is abolisht: And therein is fully declar'd, that no manner of Obedience in the King's *Dominions*, is due to any but the King, and his subordinate *Governors*. 3. By that *Canon* all Preaching Ministers are oblig'd sincerely, without any colour, or reserve, to teach, and declare four times every Year (at the least,) in their *Sermons*, that no foreign Person hath any *Jurisdiction* in his Majestie's *Dominions*: That no Obedience is due to any, claiming any such Power; but that all *Subjection* is due and of right belongs to the *Kings of England, their Heirs, and*

and Successors for ever. *Lastly*, in the second *Canon* it is declar'd, that whosoever shall affirm, that the King is not *Supreme* in his Dominions, and that he has not the same Power, that the Godly Kings had among the *Jews*, and the *Christian Emperors* had in the *Primitive Church*; or if any impeach any part of the King's *Supremacy*, they are to be Excommunicated *ipso facto*, and not restor'd but by the *Arch-Bishop*, after their Repentance, and public Revocation of such their wicked Error. So that *the Church of England* has said as much as possible, in her *Canons*, touching our Duty of *Obedience* to the King, and his *Power*, even in *Ecclesiastical Matters*. And I dare affirm, that what the *Church* has declar'd in these *Canons*, doth naturally flow (by very good consequence,) from my *Text*, and other places of *Divine Writ*. But besides the *Canons*, we have something of greater *Authority* in the *Church*, and we'll name,

2dly. *Her Articles*. The 37 *Article* which concerns the *Civil Magistrate*, is digested into these following *Propositions*, by which we may know, what the *Doctrine* of the *Church* is, in point of *Loyalty*. As 1. That the King's *Majesty*, hath the chief *Power*, in this *Realm of England*, and other his Dominions. 2. The King's *Majesty* hath the chief *Govern-*

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ment of all Estates, Ecclesiastical, and Civil, in all Causes, within his Dominions. 3. The King may not execute the Ecclesiastical Duties of Preaching, and Administring the Sacraments; But yet he may constrain all those who are to perform those Duties, to execute the same, according to their respective Offices, and Charges, incumbent on them by the Laws of the Land. Lastly, The Bishop of Rome hath no Jurisdiction in this Realm of England, nor in any other of his Majestie's Dominions: For tho the Bishops of Rome (by fraud and oppression,) did by degrees, gain the Supremacy in England, in the Reigns of some few of our Kings; yet even in those days, when Popery was the Religion in England, the Supremacy was denied the Pope, not only by many Parliaments, but by several of our Kings also: As by Edward the 1st. and the 3d. By Richard the 2d. and by Henry the 4th. 6th. and 8th. Which Kings, seeing the Pope's intolerable Pride, and Usurpation, and finding themselves rob'd of the fairest Flower in their Crown, did detest the Pope's Claim, and assert their undoubted Right, inherent to the Imperial Crown of the Land. From the Articles, pass we on

3dly. To the Homilies, or Sermons appointed by Authority, to be read in all Churches. The Homilies against Rebellion are here only proper, which be six; and

and all of 'em so apposite to the Case in hand, that I wish all Persons would peruse them often, and obey their directions, and then we should have no Rebels, but all would be *Loyal* in the Nation. There you may read, that the *Devil was the first Rebel*, and our *first Parents* followed him; And he was shut out of *Heaven*, and they out of *Paradise*, for their *Rebellion*: There you may see those places of *Scripture*, that command *Obedience to Authority*, dextrously quoted, and strenuously prest upon your *Consciences*. There several *Cases of Conscience* are resolv'd; As whether *Kings*, being *Children*, or wicked, &c. are to be obey'd, or not, and the *Answers* very satisfactory. In those *Homilies* you will find *Rebellion* unlawful, in any *Case* whatsoever, and both good and evil *Princes*, set over men by *God*, either for the *Punishment* of a wicked *People*, or for the *Honor*, and *Benefit*, of the good and virtuous. There you will find many *Instances*, and *Examples* of Obedient Persons, together with their particular *Rewards*; As also how abominable *Rebellion* is, both to *God*, and *Man*: What sad *Judgements* awaits it in this *World*, and in the *World to come*, *They that Resist, shall receive to themselves Damnation*. But I should too much *Eclipse* the *Glory* of those excellent *Discourses*, by any further *Enlargement*: And therefore once more I wish, that all Persons would per-

Rom.13.2

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use those *Homilies* seriously, and impartially, and I doubt not but this would be the *happy Issue*: The *Erronious* would be convinc'd, the *Doubtful* settled, and the *Loyal* confirm'd, in submitting to all the just *Laws* of their *Prince*, chearfully, and affectionately. Pass we on

4thly. And Lastly, to the *Liturgy of the Church of England*. And in the *Common-Prayer* we shall consider, 1. The *Subject Matter* of, and 2. The frequency of our *Prayers*, for the *King*, and all that are in *Authority*. We'll begin with the *Substance*, or *Doctrine* of our *Prayers*: and in our *Liturgy* it is fully evident,

1. That *Kings* are accountable to none but *God*: And therefore in all *Cases* whatsoever, *Rebellion* is utterly unlawful. Thus in the *Prayer for the King*, both in *Morning*, and *Evening Service*, it is declar'd, that *God Almighty, is King of Kings, Lord of Lords, and the only Ruler of Princes*. *God Almighty* alone, is the *Judge* of the *Actions of Princes*; They are his *Substitutes*, and to him they are only accountable. And neither by any, nor all their *Subjects*, must they be call'd to *Question*, for any thing they do: For *God is the only Ruler of Princes*; and their *Actions* must only be judged by him.

2. In

2dly. In our *Liturgy* we pray for all *Blessings*, *Temporal*, *Spiritual*, and *Eternal* for the King: For we not only humbly beseech God's special *providence* over him, saying, *We humbly beseech thee, with thy favour, to behold our most Gracious Sovereign Lord, King JAMES*: But also we Pray next, for *Spiritual Blessings* upon him: *So replenish him with the Grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way, endue him plenteously with heavenly Gifts*: Then we Pray for *Temporal Blessings*; *Grant him in health, and wealth, long to live: Strengthen him that he may vanquish, and overcome all his Enemies*. And Lastly we beg, that when he hath served his Generation according to the will of God, he may after this Life, inherit everlasting joy and felicity.

In the *Litany*, we Pray that the King may be both Good, and Great. 1. That he may be good, and vertuous; that he may not only *Worship God in Righteousness, and true Holiness*, but also that God would rule his heart in his true *Faith, Fear, and Love*; that he may evermore have *Affiance in him*, and ever seek his Honour, and Glory. And 2. We pray that the King may be great and safe: *That it would please God to be his Defender, and Keeper, giving him the Victory over all his Enemies*. In the two

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Prayers after the Commandments, we not only pray, that the King may ever seek God's Honor, and Glory, but also, that we (considering whose Authority he hath,) may faithfully serve, honor, and humbly obey him, in, and for the Lord's sake. And that as the Hearts of Kings are in God's hand, so, that it would please God, to rule the King's Heart so, That in all his thoughts, words, and works, he may ever seek God's Honor, and Glory, and study to preserve the People committed to his Charge, in Wealth, Peace, and Godliness. And in the Prayer after Sermon, we beseech God, that it would please him, to save and defend the King, that so under him we may be Godly, and quietly govern'd. And thus much of the Subject matter of our Prayers for the King.

2dly. As for the Frequency of our Prayers, for the King, Royal-Family, and all Subordinate Governors, our Loyalty thereby is so eminently conspicuous, and our Enemies so cut to the Heart at it, that the Royal Martyr, in his *Eikon Basilike*, did observe, that one of the greatest faults some men found with the Common Prayer Book was, that it taught them so often to Pray for the King, to which Petitions, they had not Loyalty enough to say Amen: For instead of Prayers for, they used Curses, and Reproaches against that good King, in their Extempore Effusions. In short; Every

pag. 145.
An. 1648.

Every Day in the Week, when we use the *Liturgy*, we Pray twice at the least, for the King: But on *Sundays*, and *Holy-days*, four times in the Forenoon, (besides the *Prayer before Sermon*,) and every Afternoon twice also. And we also Pray thrice a Week, That from all *Sedition*, *Privy Conspiracy* and *Rebellion*, it would please God to deliver us. And that the *Government* may be both as easie, and happy to the King as possible, We Pray frequently for a Blessing upon the *Royal Family*, that his Majesty may be happy in all his *Relations*; and also for all *Inferior Magistrates*, that they may do their *Duties*, in their several *Stations*, and so take a considerable part of the *Government*, from off the King's *Shoulders*. But next of the *Loyalty* of our *Adversaries*, a word or two. And

1. If just measures of the *Papists Loyalty*, may be taken from the *Principles*, and *Practices* of the *Court of Rome*, or from the *Lateran Council*, under *Pope Innocent the 3d.* or from the prime *Favorites* of the *Papacy*; Then we know, from the Writings of their great *Champion Bellarmine*, and from the practice likewise of several *Roman Bishops*, what it is: For the *Pope's Power* to depose *Kings*, and *Emperors*, in several *Cases*, is a *Doctrine*, no less eagerly maintain'd by the former, than the *Prosecution* of it upon occasion; has been practiced by the latter. Insomuch that

that *Guiccardine* (a famous Historian) tells us, that the frequent *Oppositions* of the *Popes* to the *Emperors*, were such, ithat it became Proverbial, to say, *Proprium est Ecclesiae odisse Cæsares*; It is grown into a *Custom*, for *Popes* to hate the *Emperors*. And therefore, till *Popes* quit their Claim, to intermeddle in *Princes* concerns, and wholly leave the Secular *Powers*, and *Potentates*, to the quiet poſſessions of their *Crowns*, and *Dignities*; Our *Allegiance* Obliges us, to cry aloud, and declaim against the same, as a most mischievous *Usurpation* upon, and an insufferable *Violation* of, the just *Rights*, of God's *Vicege-rents* upon Earth.

2dly. Neither are the *Principles* of the *Phan-ticks*, of the best, but worst fort, in Point of *Loyalty*: For they hold, *That Dominion is founded in Grace*; And that if the *King* do not what they would have him do, they will call him to an account. And if ever it be in their Power, (which God forbid it should,) they'lle make it a *sharp Reckoning* to him. For the many *Scotch Kings*, that have smarted, and been cut off, by *Scotch Jack-Presbyters*, may let us see the natural *Spirit* of these fiery Men, had they but power to their Wills. It is also a *Fundamental Law* amongst them, *Salus Populi suprema Lex*. So that they hold not the *King*, but the *People* to be *Supreme*; and

and according to their own *Doctrine*, they have *Power* to depose him, at their pleasure. And indeed, loose *Principles* lead men to as bad, or worse *Practices*: For even in this *Nation*, and in some of our *Days*, we have seen these godly *Rebels*, imbue their hands in the *Sovereign's Blood*, and make the best of *Kings* a *Martyr*; (an honor to nothing, but the *Christian Calendar*:) And not only heretofore, but even now, these *Sons of Belial*, are begun afresh, their old *Rebellious Pranks*: And notwithstanding that our *King's Right of Succession* is *undoubted*, yet they have charg'd him with *Usurpation*, and *Tyranny*; and an ungrateful *Rebel* has set up his Standard, not far from the *Royal City*. Let us beware of such *Serpents* as these; for tho' they plead *Religion*, and the *Protestant Religion*, yet our *Religion* encourageth no such *Practices*. But they must have some fine *Pretences*, otherwise the *Vulgar* would never believe, nor follow them; but believe ye not them when they Whine, and Snivle, and speak fairly: *Tho the voice be the voice of Jacob, yet the hands are the hands of Esau.* For as the *Royal Martyr* did well observe, *The Devil of Rebellion is never more formidable, than when Cloathed in the shape of the Angel of Reformation.* Tho the *Pretence be Religion*, yet the *Intent is Rebellion*. So

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that

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that there can be no Loyalty in those men, who not only despise Dominions, and speak evil of Dignities; but even actually Rebel against their Lawful Sovereign; and would do the greatest Evil, that the least good to their hellish Crew, might succeed.

3dly. and Lastly. Tho' the Principles of these our Adversaries be loose, in point of Loyalty, and their Practices agreeable thereto; yet (God be thanked,) as the Principles of the Church of England are for Loyalty, and Monarchy, so our Practices do not disagree thereunto: for I may challenge any person to shew me, when ever any true Son of this Church, resisted the Lawful Authority of the Nation; If the Royal-Family suffer, we of the Church of England, do really suffer, and sorrow with them: For we esteem their Welfare, and our own, inseparable: And while we live, we will obey the Doctrine in my Text, Submit yourselves, &c. I'll Remark two, or three things, by way of Application, and conclude. And

1. From what I have formerly said, 'twill appear true, That the Church of England no sooner looseth a Member, but the King of England is in a fair way to gain an Enemy. If a man be once shaken in his Religion

ligion, 'tis suspicious, that he is so in his *Loyalty* too. And the Reason is plain, because no person separating from the *Church of England*, (in point of *Principle*,) will own the *King's Supremacy*, but utterly refuseth to take that *Oath*. And indeed, he that would either set up another sovereign, usurpt, *Supreme Power*, or a *Domestic Classical Assembly*, above the King; either of these are so far from being the *King's Friends*, that they are his utter *Enemies*. For the *King of England* to bow to either of these *Idols*, doth so far *Un-Monarch* him, that it's far below so great a *Prince* to submit to it. And therefore I affirm again, That when the *Church of England* looseth a *Member*, the *King of England* is in danger to gain an *Enemy*. I Remark

2dly. That we of this *Church*, cannot deny our *Allegiance*, but we must also deny our own *Doctrine*, and *Profession*; for our *Religion* teacheth us, to *Submit to every Ordinance of man*, for the *Lord's sake*. Whilst therefore we have been busie, in *Addressing the King*, let's not play the *Hypocrites* with him, nor pretend what we never intend. Our *Religion* teacheth us, a firm, and unshaken *Loyalty*; Let us not then have a secret *Wish*, to *Public Feuds*: For those that most love *Mischief*, perhaps will be the least

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32.

gainers by it, in the End. Let none of this *Church* then, *Roll Rebellion* under their *Tongues*, nor keep it lurking in their *Secret Places*: For tho we teach and Practice *Loyalty*, yet there's a *Generation* of men amongst us, whose *Fingers* itch as much after *Royal*, and *Loyal Blood*, as their *Ears* do after *Novelties*. *The Canaanite is still in the Land*: A *Generation* of men, that have vow'd *Revenge* against us, if ever in their *Power*; And for that End, they watch but such *Rebellious On-sets*, as are now on *Foot*, and they want but *Convenience*, to joyn those *Rebels*. Let us have eyes upon those whom we most suspect, and watch their *Motions*; for tho they dare not speak, yet we know their *Principles*, and they want but *Opportunity*, to put them in *Practice*. Where-as we of this *Church*, must first renounce our *Religion*, before we can withdraw our *Fealty*, We cannot deny our *Allegiance*, but we must at the same time, deny our own *Doctrine*, and *Profession*.

3dly. and Lastly. It nearly concerns us all, to be active and chearful in our *Obedience*, and *Submission* to the King. Consider the present *Juncture*, that *Rebellion* is begun against the King in both these *Kingdoms*: And withal, consider the danger this *Church* is in, if they prevail. And therefore let us quit

quit our selves like men, and be strong : For we need not imbroyl our selves in another *Civil War*, unless we covet *Ruin*, and desire to be undone twice, with the same *Cheat*, in one *Age*. But the King fears nothing from, but builds his strongest *Hopes*, upon *the true Sons of the Church of England*. For as no *Interest* but that, can preserve the King ; in the peaceable *Possession* of his *Throne* ; so, we give the King such *Assurances* of our *Allegiance*, and *Fealty*, as he himself Relies on, for a sufficient *Security*, to his *Crown*, and *Government*. And this the King applauds in the *Church of England*. And in Consideration of our *unshaken Loyalty*, has promis'd, (who was never yet worse then his *Word*,) to make it his *Business*, to preserve this *Government*, both in *Church*, and *State*, as now by *Law* establisht. And tho some ill Men, both speak, and Write, that the King may interpret his own *Words*, even contrary to the natural *Sense*, and *Drift* of them ; Yet I'le presume to tell such men, that *his Majestie's Spirit is above Equivocation* : And what he hath promis'd, (in plain English,) is doubtless what he intends to perform. And this is not only an *Additio-*
nal Argument to make us *Loyal* ; But a fair *Light* al-
so, to engage us to *bless God*, who hath put such a thing
as this into the King's Heart : And also to thank the

King

King, for his Love, & Tenderness, to us of this Church, whose Principles (by his own Suffrage,) are for Monarchy. Let us all Practice according to our Principles, Fearing God, and Honouring the King; Praying Zealously, and especially, for Kings, and all that are in Authority under him; That so we may lead a quiet and peaceable Life, in all in Godliness and Honesty.

F I N I S.

The Reader is desir'd, with his Pen, to Correct
the Errata's of the Press.



